

THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

No. 4.

SEPTEMBER, 1844.

VOL. V.

HISTORY OF JOSEPH SMITH.

(Continued from page 35.)

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it,

though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4th, 1831:—

Revelation. Given, February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me—and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs,

or the pearls to be cast before swine.—And again it is meet that my servant Joseph Smith, jun. should have a house built, in which to live and translate. And again it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labours of the church—to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them, and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

As Edward Partridge now appears by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and poured the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however

heard an universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came, along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation. Given, February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together in my name, even Jesus Christ the son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments, again I say unto you, hearken and hear and obey the law which I shall give unto you; for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my spirit when they shall return; and ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, repent ye, repeat ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until

the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. And again I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress, another shall be appointed in his stead. Even so: Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

And again, the elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit: and the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold

the Comforter knoweth all things, and bear-
eth record of the Father and of the Son.

And now, behold, I speak unto the church.
Thou shalt not kill; and he that kills shall
not have forgiveness in this world, nor in
the world to come.

And again I say, thou shalt not kill; but
he that killeth shall die. Thou shalt not
steal; and he that stealeth and will not re-
pent, shall be cast out. Thou shalt not lie;
he that lieth and will not repent, shall be
cast out. Thou shalt love thy wife with all
thy heart, and shall cleave unto her and
none else; and he that looketh upon a
woman to lust after her, shall deny the faith,
and shall not have the spirit, and if he re-
pents not, he shall be cast out. Thou shalt
not commit adultery; and he that committeth
adultery and repenteth not, shall be cast
out; but he that has committed adultery and
repents with all his heart, and forsaketh it
and doeth it no more, thou shalt forgive;
but if he doeth it again, he shall not be for-
given, but shall be cast out. Thou shalt
not speak evil of thy neighbour, nor do him
any harm. Thou knowest my laws con-
cerning these things are given in my scrip-
tures: he that sinneth and repenteth not,
shall be cast out.

If thou lovest me, thou shalt serve me,
and keep all my commandments. And, be-
hold, thou wilt remember the poor, and
consecrate of thy properties for their sup-
port that which thou hast to impart unto
them, with a covenant and a deed which
cannot be broken—and inasmuch as ye im-
part of your substance to the poor, ye will
do it unto me—and they shall be laid before
the bishop of my church and his counsellors,
two of the elders or high priests, such as he
shall or has appointed and set apart for that
purpose.

And it shall come to pass that after they
are laid before the bishop of my church, and
after he has received these testimonies con-
cerning the consecration of the properties
of my church, that they cannot be taken
from the church agreeable to my command-
ments, every man shall be made accountable
unto me, a steward over his own property,
or that which he has received by consecration,
inasmuch as is sufficient for himself and
family.

And again, if there shall be properties in
the hands of the church, or any individuals
of it, more than is necessary for their sup-
port after this first consecration, which is a
residue to be consecrated unto the bishop,
it shall be kept to administer to those who
have not, from time to time, that every man
who has need may be amply supplied, and
receive according to his wants. Therefore,
the residue shall be kept in my store-house,
to administer to the poor and the needy as

shall be appointed by the high council of the
church, and the bishop and his council, and
for the purpose of purchasing lands for the
public benefit of the church, and building
houses of worship, and building up of the
New Jerusalem which is hereafter to be
revealed, that my covenant people may be
gathered in one, in that day when I shall
come to my temple. And this I do for the
salvation of my people.

And it shall come to pass, that he that
sinneth and repenteth not, shall be cast out
of the church, and shall not receive again
that which he has consecrated unto the poor
and the needy of my church, or in other
words, unto me, for inasmuch as ye do it unto me—
for it shall come to pass, that which I spake
by the mouths of my prophets shall be ful-
filled; for I will consecrate of the riches of
those who embrace my gospel among the
Gentiles, unto the poor of my people who
are of the house of Israel.

And again, thou shalt not be proud in thy
heart, let all thy garments be plain, and
their beauty the beauty of the work of thine
own hands, and let all things be done in
cleanliness before me. Thou shalt not be
idle: for he that is idle shall not eat the
bread nor wear the garments of the labourer.
And whosoever among you are sick, and
have not faith to be healed, but believe, shall
be nourished with all tenderness with herbs
and mild food, and that not by the hand of
an enemy. And the elders of the church,
two or more, shall be called, and shall pray
for and lay their hands upon them in my
name, and if they die, they shall die unto
me, and if they live they shall live unto me.
Thou shalt live together in love, insomuch
that thou shalt weep for the loss of them
that die, and more especially for those, that
have not hope of a glorious resurrection.
And it shall come to pass, that those that
die in me shall not taste of death, for it
shall be sweet unto them, and they that die
not in me, woe unto them, for their death is
bitter.

And again, it shall come to pass, that he
that has faith in me to be healed, and is not
appointed unto death, shall be healed: he
who has faith to see shall see: he who has
faith to hear shall hear: the lame who have
faith to leap shall leap: and they who have
not faith to do these things, but believe in
me, have power to become my sons: and
inasmuch as they break not my laws, thou
shalt bear their infirmities.

Thou shalt stand in the place of thy
stewardship; thou shalt not take thy bro-
ther's garment; thou shalt pay for that
which thou shalt receive of thy brother;
and if thou obtainest more than that which
would be for thy support, thou shalt give it

into my store-house, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward: for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so: Amen. *

The priests and teachers shall have their stewardships, even as the members, and the elders or high priests, who are appointed to assist the bishops as counsellors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as may be thought best or decided by the counsellors and bishop. And the bishop also shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication; or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: for remember, that he hath no forgiveness, and it shall be proved according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.—And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he

or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct all things.

LINES

On the Assassination of Generals Joseph Smith and Hyrum Smith, First Presidents of the Church of Latter-day Saints, who were Massacred by a Mob, in Carthage, Hancock county, Illinois, on the 27th, June, 1844.

BY MISS ELIAS R. SNOW.

And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.—Rev. vi. 9, 10, 11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain,
Has blood so noble, flow'd from human vein
As that which now on God for vengeance calls
From "freedom's ground"—from Carthage's prison walls.

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead:
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh! wretched murd'rers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth,
To plant on earth the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
T' appease the ragings of a brutish clan,
That has defied the laws of God and man!

'Twas not for crime or guilt of theirs they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern facts shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;

GOVERNOR FORD'S REPLY.

But two, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd;
Of whom the world itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh! persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurl'd?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty power,
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy Spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sunbeam spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—
Heart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust:
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July 1st, 1844.

GOVERNOR FORD'S REPLY TO THE WARSAW COMMITTEE OF SAFETY.

From the Nauvoo Neighbor, July 10.

Late in the evening of Friday last we received the following reply from Governor Ford to the Warsaw Committee of Safety. There could no satisfaction arise to us by publishing the Warsaw communication, and we therefore omit it. We are pleased with the course the Governor takes, and the responsibility he assumes to execute justice according to law. Should he carry his plans through as strictly legal as he has purposed and promised in this document, his present friends, and those he wins by doing right, may long value the man for his impartiality and correctness.

TO THE WARSAW COMMITTEE.

Quincy, July 8, 1844.

Gentlemen,—I have received your communication on behalf of the citizens of Warsaw, stating their unalterable determination to compel the Mormons of your county to leave the

state; or otherwise to abandon their own homes, and evacuate the county, and asking my interference and influence to assist you in procuring the removal of the Mormons.

I have no reply whatever to make to that part of your letter which treats of the history, character, and offences of the Mormons. I deem this, however, a fit occasion to remark somewhat upon the character of the events which have just transpired. These events present reasons for my determination which must be noticed.

When I came to your county I announced the policy by which I intended to be governed. The law was to be my guide; and this you well understood. I announced this determination in numerous public addresses, and uniformly in my private conversations. I successively obtained a vote to sustain me in this course from every troop stationed at Carthage, or who was visiting there. From the detachment of your town and vicinity, who visited Carthage the day before the surrender of the Smiths, I obtained a similar pledge. I met them on the prairie, before they arrived in town, and, as they must testify, stated to them at length the reasons which ought to influence them to keep the peace, and abide the operation of the laws. They gave every demonstration of satisfaction, and signified with unanimous acclamation, that they would stand by me in taking a strictly legal course.

All the other portion of the Hancock forces under my command were repeatedly and deeply pledged to sustain me in the same course. Under the firm and confident assurance of support thus obtained, I demanded the surrender of the Smiths, and promised them security. In doing so, I now acknowledge that I erred, and erred grievously, in relying with too much confidence upon men with whom I was but little acquainted. The idea that men could be treacherous under such circumstances was abhorrent to my nature, and rejected with indignation. Whatever your hatred of the Smiths might be, I was too confident you would respect your honour—the honour of your country and state, and the rights of defenceless prisoners. I could not believe that so much stupidity and baseness, as was necessary for such an enterprise as the murder of defenceless prisoners in jail, would be, could be mustered in Hancock county.—What aggravates the transaction, as a matter personal to myself, is, that you betrayed my honour, as well as your own and that of the state; and you selected a time to commit the deed when you believed I was in Nauvoo, in the power of the Mormons, and would most probably be murdered by them, by way of retaliation. Upon the whole I cannot too strongly express my indignation and abhorrence of the base and profligate act which has disgraced the state, and raised suspicions in the minds of many in regard to my conduct in the matter of the most painful character to my feelings.

I am happy, however, to learn that these denunciations apply only to a small portion of the people of Warsaw and Hancock county. All the most responsible inhabitants ought to be acquitted of any direct participation with the conspirators. If they are culpable at all, it is for not using their influence against the act, and for not communicating to me information which would have enabled me to prevent it. The intention of the people must to some extent have been whispered about and understood, and ought to have been communicated to me as commander-in-chief.

Under these circumstances, I am in but a poor situation to use influence with the Mormons to procure their removal. Your own people have destroyed whatever influence I might otherwise have possessed in that quarter to serve you. Your own conduct has placed me in a painfully suspicious attitude, and I have no hopes that I could now have a more persuasive influence with the Mormons, than I had with the perpetrators of the horrid deed which I sought to prevent. Under these circumstances, I cannot ask the Mormons to confide in me.

It must appear to them that they have been betrayed by somebody, and they do not know by whom.

If you mean to request me to exercise a forcible influence to expel them from the state; I answer you now as I have uniformly done, that the law is my guide; and that I know of no law authorizing their expulsion. From this determination I have not swerved for an instant, from the beginning until this time. I see nothing now requiring any deviation, and, besides, if I were ever so much determined to drive them out, I believe such is the abhorrence against the base deed which some of you have committed, that I could not obtain voluntary aid from the people. I suppose that you are aware that a call for volunteers is the only mode in which a force can be raised, and the force when raised must be provisioned by voluntary contribution.

You had better not make too loud a call upon your fellow-citizens; you may want their aid for defence; and may yet be glad to receive aid for defence, rather than aggression. I know the apprehensions which you entertain of Mormon violence. I will not now say whether your fears are well or ill founded. A little time will develop what may be expected. Taking the law for my guide, I can assure you, that although some of you have

treated me badly, in thwarting my policy and violating my honor, and have acted basely towards defenceless prisoners, yet you are entitled to, and are assured of, all the force of the State to prevent or avenge illegal violence towards any of you. An enquiry must be made concerning the murderers. They must, for the honour and credit of the State, be dealt with according to law.

You ask a small force to be stationed in your county as a protection against small parties. You have not probably duly considered how large a force would be necessary for this purpose. A small force could protect but few points of attack and must necessarily leave the residue of the county exposed. A large force cannot be stationed there permanently. Your best protection is the assurance that, upon the first aggression or well defined threats, an overpowering force is ready to march directly for the scene of action.

I am informed that a design is still entertained at Warsaw of attacking Nauvoo. In this you will not be sustained by myself or the people. It is a part of my policy that you remain quiet, and if you please, watchful, but strictly on the defensive; and I now announce to you that I will not be thwarted in this policy with impunity.

I am most respectfully, your obedient servant,

THOMAS FORD.

SIGNS OF PEACE IN NAUVOO.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances; ascertain whether any of them propose in any manner to revenge themselves; whether any threats have been used, and what is proposed generally to be done by them. They are also requested to return to Warsaw, and make similar enquiries there; ascertain how far false rumours have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri, or Iowa, intend to take any part in the matter; and, in my name, forbid any such interference without my request, on pain of being demanded for punishment.

THOMAS FORD.

(Signed), June 30th, 1844.

Nauvoo, July 1st, 1844.

TO THE CITY COUNCIL OF NAUVOO.

Gentlemen,—With this, you will receive a copy of instructions from Governor Ford to us. You will understand from them what we desire from you in action on your part, as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to,

Yours respectfully,

HART FELLOWS.
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Governor Ford, through the agency of A. Jonas, Esq., and Col. Fellows, it was unanimously resolved,

That, for the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws, and the Governor of the state, so long as they and he sustain us in all our constitutional rights.

That, to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

That, to further secure the peace, friendship, and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the

assassins or General Joseph Smith, and General Hyrum Smith, by any of the Latter-day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

That this City Council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbours, to use the Saviour's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

That we highly approve of the present public pacific course of the Governor to allay excitement and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honourable means.

GEORGE W. HARRIS, President, *pro tem.*
WILLARD RICHARDS, Recorder.

TO A. JONAS, ESQ., AND COLONEL FELLOWS:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions, which I respectfully solicit for your consideration; and at the same time would inform you that a public meeting of our citizens will take place at the stand, east of the Temple, at four, p.m., and solicit your attendance.

Most respectfully,
your obedient servant,
W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1st, 1844, after hearing the above instructions and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents, for their kindly interference in favour of peace among the citizens of Hancock county, and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gens. Smith for their great exertions to have even-handed justice meted to the Latter-day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former one of the editors of the *Missouri Republican*, and the latter one of the editors of the *Reveille*, of St. Louis, for their honourable course of coming to Nauvoo for facts, instead of spreading rumours concerning the Latter-day Saints. Mr. Chambers made a very appropriate speech, containing inuendoes for the benefit of our citizens, that appeared, as the wise man said, "LIKE APPLES OF GOLD IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say, that all appears to be PEACE AT NAUVOO.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith our "prophet and seer," and President Hyrum Smith, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the

truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses for Jesus Christ, would beseech the Latter-day Saints in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable quiet citizens, doing the works of righteousness, and as soon as the Twelve, and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world, nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God. Men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children. Amen.

W. W. PHELPS.

W. RICHARDS.

JOHN TAYLOR.

July 1st, 1844.

DEATH OF THE MORMON PROPHET.

My Dear Sir,—As several accounts have been published respecting the death of the Mormon Prophet, I send you the following, which you may rely upon as authentic. It is extracted from a letter written by a gentleman living near Nauvoo, who extended to me his kind hospitality while I was collecting on the spot, in 1842, materials for the history of Mormonism.—There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, "O God!" At the early age of thirty-nine, after an unprecedented career of villainy, he has met with a terrible retribution. He "ploughed wickedness," and "reaped iniquity." "His years have been shortened," he has "perished, and come to a fearful end."

I remain, my dear sir, yours very truly,

HENRY CASWELL, Curate of Figheldean.

August 3, 1844.

The foregoing letter we have extracted from the *London Record*, where it is placed at the head of a long article, purporting to give a detailed account of the recent transactions at Nauvoo and Carthage; but it is with the letter we have to do. This is not our first acquaintance with the writings of the reverend gentleman, nor with the spirit that those writings breathe.

On our first perusal we were surprised, as it were, to find ourselves confronted with Mr. Caswall, whose sympathies, from his first publication, we considered so strong on behalf of the cause of episcopacy in the United States, and who seemed to do his utmost to colonize, on the plan of the Mormons, some portion of the western country. We certainly should have thought that his yearnings for the success of his peculiar creed in

America, sufficient to have caused him to reject any offers of preferment in the British Isles!

In the letter which we have quoted above, we find the statement "There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, 'O God!'"

We have always found the enemies of truth in their zeal against the servants of God, inflicting at the same time some deadly wound upon the persons or principles they profess to admire. Taking for granted that our beloved brother Joseph Smith did actually exclaim, in the tragical moment, "O God," has this reverend divine forgotten the exclamation of the Son of God in his last agony,

"Eloi, Eloi, lama sabacthani," or what would he deduce from such an exclamation?

But again, he would lead us to conclude that a violent death by the hands of a blood-thirsty mob, necessarily proved that it was the result of a career of "unprecedented villainy," and he "reaped iniquity" in so violent death, because he had "ploughed wickedness." Here again we must refer this reverend gentleman to the "termination of the career" of our blessed Saviour. Did he not die a violent, cruel, and ignominious death, and must we deduce from this that he was reaping the iniquity which he had sown? But there is a great difference in the several events: one had something of the semblance of a trial, and was yielded into the hands of his murderers by the authorities of the law—the other was basely assassinated while under the pledged protection of the authorities, by a band of men who would not hesitate to violate every law, human

or divine. And now we would say to the Rev. Henry Caswall, curate of Figheldean, beware, lest you are found fighting against God. You have not hesitated to publish the most contradictory falsehoods against this murdered man of God; you have done your utmost to awake the spirit that has eventually shed the blood of the servants of the Lord, and have even lamented in your writings, that the deed was not perpetrated at an earlier period, and now in your remarks upon the awful transaction, there is not one expression of abhorrence at the perpetrators of the deed, but a silent acquiescence with them in the horrid tragedy.

Henry Caswall, we meet again, and if time should never witness it, eternity will; and at the bar of that God, before whom we shall appear, you will be called upon to answer for your denunciations of his servants, and for your sympathy with their murderers.

GLASGOW CONFERENCE.

Glasgow, August 27th, 1844.

Dear Brother Ward,—According to an appointment given to me by the Glasgow Conference, I forward an account of the state of the different branches within the boundary of the said Conference, as represented on Sabbath, the 25th instant, in the Odd Fellows Hall.

The Glasgow Quarterly Conference met according to previous appointment, and being opened as usual by singing and prayer, elder J. Cairns was chosen to preside, and elder Robert Campbell to act as secretary to the same.

There were twenty branches represented, containing 1067 members, 29 elders, 47 priests, 34 teachers, and 22 deacons, giving an increase of 59 members since the last conference.

We ordained 1 elder, 1 priest, 3 teachers, and 2 deacons, to fill the places of some who are about emigrating to America.

The most encouraging accounts were given by those who represented the branches, of the general good standing of the Saints, their unity and love for each other, with their renewed covenants to stand by and sustain each other, which they feel themselves bound to do in con-

sequence of the late transactions in the West, and that instead of damping their feelings in the work of the Lord, it is unto them a token of its truth, and consequently they feel determined to do all in their power to forward the cause here, and then as soon as the way is open for them to go to Zion, they will gather to sustain the cause, even if it should cost them their blood.

These are their own expressions. I am led to believe that this is the general feeling of all the branches, and many who do not belong to us express themselves in the same manner of detestation of such deeds of cruelty.

The Conference was conducted in the spirit of love and unity; the Saints did truly rejoice, and it was a day that will long be remembered in Glasgow and the surrounding branches. The Saints left in the evening for their several homes, some ten, fifteen, or twenty miles (walking), as rejoiced as if the world was all their own.

There are none that are ignorant of the spirit of unity or love, that can realize the enjoyments of the Saints.

Yours as ever, JOHN CAIRNS.

TO THE SAINTS IN BRITAIN.

Dear Brethren.—It has become our painful duty to record of late one of the most foul transactions and diabolical deeds that was ever recorded in the pages of history, since the days of Abel who was slain by his brother, because his offering was more acceptable with God than Cain's. Faithful Abraham fled from his father's house that he might worship God unmolested, and became the father of the faithful. Moses was hated by many, and had not the power and judgments of the Almighty destroyed his enemies and the traitors to the cause of God, in which he was interested, he would have fallen a sacrifice to their ambitious hatred. Elijah fled before Ahab, and hid himself from those who had slain all the prophets of the Lord save himself, and they sought his life to take it away. Jeremiah was thrust into prison by the king for reproofing the inhabitants of Jerusalem of their sins, and foretelling that the judgments of God would fall upon them for their transgressions. Daniel was cast into a lion's den, because he called on the name of the Lord, contrary to a decree obtained by craft on purpose to destroy him and his brethren, and finally, according to the words of Christ, when he wept over Jerusalem and said, "Oh, Jerusalem ! Jerusalem ! thou that killest and stonest the prophets that are sent unto thee, how oft would I have gathered your children together, but ye would not." Neither did the Son of God escape the malice and indignation of that generation, who could not endure the reproof of their sins from this holy being, but cried out "crucify him, crucify him," "he hath a devil," he is about to introduce a new kingdom, and he claims to be the king of the Jews, and we have nothing but Caesar ; and the result was, that he was crucified, and shared the fate of his servants whom he had sent before him.

And the apostles of the Son of God, who began to preach a crucified and risen Saviour in Jerusalem first, and afterwards in other countries, realized to the fullest extent the truth of their Master's words, "ye shall be hated of all nations for my name's sake," and, "they that put you to death, will think they are doing God service," which came to pass according to the history of those times. But time and space would fail me to enumerate the thousands that have suffered martyrdom for the cause of truth, from the days of Christ until the cold-blooded murder of Joseph and Hyrum Smith, whose deaths we have to mourn, and whose loss we so deeply deplore.

While taking a view of past ages, and the scenes that have transpired, the important sentiment forces itself upon us that was cherished among the Jews in the days of the Saviour; that is, had we lived in the days of our fathers we would not have killed or stoned the prophets, and yet with sentiment in their minds, they imbrued their hands in the blood of the Son of God and of his followers. O, ye inhabitants of the earth, does not the same sentiment echo, as it were, in the present age—"Had we lived in the days of the Son of God and his apostles, we would not have slain them." But when God in the fulfilment of the prophetic sayings of those martyrs whom our fathers persecuted and slew, begins the work of the restitution of all things spoken by the mouth of all the holy prophets since the world began, by pouring out the spirit of prophecy upon his servants and handmaidens, and has sent the angel with the everlasting gospel, with the power of the holy priesthood to proclaim to fallen man the way of salvation, and to administer in those ordinances by which those who are alienated from God may become joint heirs with Jesus Christ, and partake of celestial glory ; yes, my friends, no sooner do the servants of the Lord begin to preach, administer the ordinances of the gospel, and organize the church or body of Christ, according to the order in the days of the apostles, than the same persecuting spirit manifests itself, and those who have had fortitude sufficient to embrace the truth, have felt the heavy hand of oppression ever since the rise of the church, from those who have modified the gospel by rejecting its commandments and changing its ordinances, and who deny the power of the spirit of God.

Yet some will say, if these men were sent of God, and taught the principles of righteousness, they would not suffer persecution in this enlightened age ; but there

is one important truth that irresistibly forces itself upon us, which is, that the light and intelligence communicated to the human family through the servants of the Lord in every age of the world, was always lightly esteemed by the mass, and at all times met with the most determined opposition from those whose prepossessed opinions and forms of doctrine it came in contact with, and during the lives of inspired men, they were hated of the world, because they were not of it. God having chosen them out of it to reprove the world of sin, and lay before them the principles of righteousness, to prepare the earth for the hour of judgment, when all must stand at the bar of God, and be judged according to the deeds done in the body, by that man whom he hath ordained, whereof he hath given us assurance in that he hath raised him from the dead.

Jesus unfolds the secret, and gives us the reason why his servants are hated and persecuted; it is this, he has promised to give them the spirit of truth and revelation whom the world cannot receive, and when men are in possession of it, they begin to reprove the world for their sins, and call upon them to repent and obey the plan of salvation that God has sent them with, and when the truth is laid before them with authority, and they find they cannot impede its progress with argument, or by circulating lies and slanderous reports, they, rather than repent and yield obedience to its mandates, rise up in mobs and destroy the servants of God, thereby thinking to put a stop to the spread of what they would fain call delusion and false doctrine, but which is in reality the truth of heaven, the plan of salvation. But are the purposes of the Almighty thus to be frustrated by weak designing mortals? Is the plan of salvation to be prohibited from being offered to the children of men? Is truth to be trampled under foot by falsehood and error, and is the work to be annihilated by the destruction of the servants of the Lord? No, verily, no! echoes from the throne of Jehovah to the souls of those martyrs who were slain for the testimony which they bore to the children of men in every age of the world, saying, rest for a little season until your fellow servants shall be slain as ye were; yes, rest until he whose right it is to reign, break the bands of death, and unlock the prison doors, and let the captive go free, and shall by his voice say unto the righteous, come forth, and be clothed upon with immortality and eternal life, and reign on earth with your Redeemer.

He who has all power in heaven and on earth yet lives and reigns, and is able to save all that come unto him; and although Satan may rage, and the people imagine a vain thing and slay the servants of the Lord, the truth still remains, the plan of salvation is still the same, and they who are slain for the word of God and for the testimony of Jesus, are taken from this theatre of action, nearer to the throne of Jehovah, to mingle in the councils of heaven, and cry unto the Lord to avenge their blood on them that dwell on the earth, and in the morning of the first resurrection will they come forth clothed with life and immortality, and be crowned kings and priests in the presence of God.

But say some, do you mean to class those whom the world calls false prophets, impostors, and disturbers of the public peace, the founders of a new religion, the writers of a new bible, with those holy inspired men that lived on earth previous to the fourth century? I answer yes, for the best of reasons, for the servants of God in every age were men of like passions, and their principles came in contact with the religious views and prepossessed opinions of the people amongst whom they lived.

They alike received their intelligence from heaven, of the will and commandments of God to fallen man, of the destinies of nations, kingdoms, and empires, either by the voice of God, the ministrations of angels, or the revelations of the Holy Ghost; they alike, enjoyed visions and dreams, and the various blessings of the Spirit of God; and they alike have fallen victims to infuriated mobs.

And I would remark, that though Joseph and Hyrum Smith were slain by the hands of traitors and murderers, they have been instrumental in the hands of God, in the midst of bigotry, superstition, and sectarian prejudices, of bringing to light the pure principles of the gospel of Christ, and have succeeded in organizing the Church and kingdom of God on earth, with all the blessings that flow through the administrations of the Holy Priesthood; but the Lord having suffered them to be

slain, and taken from our society, a great responsibility rests upon the Church of Latter-day Saints, and especially upon those who hold the priesthood, to continue united, to lift up their voices and spare not, and cry repentance unto this generation, and labour to spread the truth to the uttermost parts of the earth; and inasmuch as they will do this, they will find the arm of Jehovah to sustain and aid them, and although our prophets are dead, truth yet lives, and God is able to raise up others upon the same principle as in former days, and fulfil his promise to Daniel that the latter day kingdom should never be destroyed or given to other people, and if the Saints are united and faithful, the work of God will roll on, and the light of truth brought forth through the instrumentality of those men, like the sunbeam, will lighten every land and clime, and the glory of God will be manifest in the salvation of the honest-hearted, while the ungodly will be prepared for the hour of the judgments of our God.

Therefore I exhort all the Saints in Britain, and especially those of the priesthood to be faithful, to practise virtue and holiness, and set a godly example before all men; be honest and true to your engagements, deal honourably in all your business transactions; put away from your midst evil speaking, wrath, envy, malice, and hypocrisy; cultivate peace and union one with another.

Let the servants of the Lord lift up their voices, and call upon the inhabitants of the earth to repent and turn to God, for the time has arrived when the church, and the principles of the same, can no longer remain in obscurity, but will be sought after by the honest in heart, and will be investigated by thousands who have not as yet heard of them.

Although the two first elders are taken from the church, the different quorums still remain organized with sufficient power to carry on the work of God, and build up his kingdom here on earth, and all that have obeyed the truth for the love of it, and endure to the end will be saved in the kingdom of God. There will be no cessation to emigration, or the building up of Zion, or completing the temple of the living God; but let every Saint act in wisdom, and do all things in righteousness, and may the peace of God, and the communion of the Holy Spirit, be and abide with you all. Amen.

I remain dear brethren, your humble servant, for Christ's sake,

REUBEN HEDLOCK.

Editorial.

WITH the lapse of time have the first feelings of surprise and horror, occasioned by the news of the murder of our beloved brethren Joseph and Hyrum Smith, in some measure subsided, and we are enabled to look around us with comparative calmness, and inquire what is the present condition of the Saints individually, and of the Church as a whole. We rejoice that our observations yield us the most abundant satisfaction. On every hand we find demonstrations of unflinching fortitude in the cause of God. The late tragedy has compelled the honest-hearted to look within themselves and contemplate their own personal standing in relation to the God of Heaven and the great work of the last days. The result of this self examination has been almost universally productive of an increase of faith, awaking up in many the hitherto dormant or hidden energies of their character, while a spirit of greater union prevails on every hand, and a determined confidence in the Lord is exhibited, that foretells the onward progress of the kingdom of God as rolling forth with unexampled energy.

Fourteen years ago beheld the church constituted of six members, who, though surrounded by enemies, and assailed by every thing that prejudice and bigotry could bring to bear against them, yet went forth endued with power from on high, conscious that they were instruments in the hands of the Lord to become the harbingers of mercy to a guilty world, and the honoured instruments in establishing the kingdom of God in the last days. But notwithstanding the opposition of enemies, the principles of truth were proclaimed abroad, the honest-hearted and the

lovers of truth heard the glad tidings of a renewed covenant, with the restoration of the authority of a holy priesthood and the blessings consequent upon the administrations of the same.

When we read the various statements of the enemies of truth, the ridicule and slander they have endeavoured to throw upon the work generally, and their declarations of the absurd and foolish nature of it, we feel almost surprised that what they profess to consider so very contemptible, should call forth such constant and unwearied efforts for its suppression. We have ourselves known a little band of Saints, in the humblest grade of life, poor, unlettered, and labouring people, meeting in obscurity in a humble cottage, yet exciting the ire and indignation of every pious divine in their locality, until every pulpit thundered forth its anathemas against the Saints, whilst Socialist and Infidels, in the same place, met by hundreds without exciting or irritating in the least these apparent defenders of the principles of righteousness.

But there is a principle by which we can account for this apparent anomaly. Many spirits are abroad in the earth, and mankind more or less are under their influence; but it is by the spirit of the Lord being imparted unto his servants that the kingdom of Satan is to be overthrown, and he knows well the fatal consequences to himself when the truth is proclaimed with authority—when men hear and obey it, and receive of that spirit whereby they discern his purposes and become enlisted in the army of the living God. On the principle of men acting under the suggestions of the Evil One only, can we account for the great energy put forth for the suppression of what they will tell you in the next breath is unworthy of notice and beneath contempt.

But to resume our contemplation of the progress of the church—a few years roll on, bringing with them increased opposition to the progress of the work, and yet we find the church numbers its thousands, when, as if Satan by one stroke would annihilate the Saints, we find more than ten thousands of them driven from their homes and the fields of their labour, by the hand of violence, many of them sealing their testimony with their blood, while those who survived endured all the miseries of a severe winter—in sickness, in sorrow, and without a home for shelter; others by the hands of ruthless mobs, more cruel than the elements, were imprisoned and maltreated, and endured untold sufferings in the cause which they have espoused; and yet the truth survived—the servants of the Lord, leaving their suffering families in the hands of him who cared for them, went forth to other lands to bear the glad tidings of salvation, and to warn the nations that the hour of God's judgments was at hand.

And now the people of other nations hear the truth, and actuated by that spirit which will bring together eventually all the chosen of the Lord, they arise, and leaving their fatherland, they assemble after the perils of their journeys by sea or land in the place appointed for the people of God, that they may learn more of the will of heaven, and be prepared for all things that shall come to pass. Here, too, we find them struggling with poverty and with sickness, yet toiling to build up a city and a temple for the living God. But the enemy of all righteousness has not ceased his opposition; many persons have found their way into the midst of the people of God, who have afterwards become the ready servants of sin, have wrought their deeds of darkness that have separated them from the church of God, and have come forth as the opposers of the truth and persecutors of the Saints, whose zeal could only be satisfied with the blood of the servants of the Lord.

And—the deed is done!—the prophet of the Most High God, together with his brother, are murdered—the spirit of revenge has drank their blood, and they sleep the martyr's sleep. But is the church annihilated by the blow? answer it ye Saints in distant lands—answer ye who have been privileged to learn wisdom from the lips of your martyred brethren, ye who have been permitted to gaze upon the blood-stained forms—Live ye still in hope? We think we hear a universal shout reverberating from east to west—a cry of energy that is prompted by the spirit of the Lord, that knows no fear, nor comprehends despair—Jehovah lives! he is our hope, the rock on which we stand.

There rest ye servants of the living God, you shall triumph for the Lord hath